UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

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Sociological Obstacles to Religious Experience

By CLARENCE R. SKINNER

England and France Today

By SHERWOOD EDDY

Chicago to New York

By SYDNEY STRONG

The Story of My Experiments with Truth

Part V—Chapter XXXVII

By M. K. GANDHI

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIV | MONDAY, OCTOBER 14, 1929 | NUMBER 4

AN AUTUMN HYMN

There is a glory of the stars,
Ineffable, immense;
A wonder and a mystery
Beyond all human sense.
There is a glory of the spring,
When first the leaves appear,
But vivid, thrilling glory comes
With the declining year.

It is the glory of those days
When trees of quiet green
Become transfigured by the brush
Of Artist-hand unseen.
Crimson and gold of every shade,
With flame and sun they vie,
And crown the year with radiance
That dazzles mind and eye.

Mysterious Source of all our life,
In autumn-tinted field,
In starlit sky, in sunlit sea,
Thy glories stand revealed.
Thy countless, matchless miracles
Of beauty never cease,
Our spirits bow in reverent awe,
Our restless hearts find peace.

MARGUERITE EMILIO.

We are more and more impressed, as day passes unto day, by the indifference to human life that seems to prevail in this country. We wonder if it is the same in other countries! All summer long, for example, the automobile slaughter has been going on at a terrifying and—what is worse!—a steadily accelerating pace. Many of the victims of these highway massacres, to be sure, are careless, mad, or drunken drivers who receive due penalty for their offences in injury or death. But many more are entirely innocent persons—children, by the scores and hundreds—who are mowed down like grain before a scythe. And nobody seems to care! The only thing talked about is more and faster cars on wider and smoother roads, so that more innocent victims, apparently, may be added to that annual toll of death which now exceeds the mortality of a battlefield. Again, there is this aviation business—stunt flying, cross-country races, Atlantic flights, etc. Almost daily throughout the summer, one and sometimes several persons were smashed up in aeroplanes. But who cares? On the second day of the woman's derby east from Los Angeles, one of the most famous and popular of the racers was killed—but the contest went on! The Swiss flyers were lost in mid-Atlantic—but the tragedy was forgotten before it was confirmed! Death, injury, destruction all about us, and we yawn and turn to the baseball news. An indifference to human life, a neglect of its sanctity, is one of the certain signs, we are told, of social degeneracy. Lecky states, in his "History of European Morals," that one of the sure evidences of Rome's decay was its callousness to life, as one of the sure evidences of the vitality of the new religion of Christianity was its sensitiveness to life. What is to be said of America in the light of this dictum? We shudder at the Coliseum with its memories of the gladiators and the martyrs. Should we not shudder at our blood-stained automobile highways and aviation fields?

The day of judgment is at hand. For the shipbuilders and armament manufacturers, if for no others! These big business men, fattening on war and preparedness for war, did their best in the Senatorial investigation to prove that they were angels virgin-pure. They did not want any navies. O no! They hoped that the Geneva conference would reach some agreement for armament reduction. O, yes! They would gladly close up their factories and go out of business if the world could only have peace. Yeah! But meanwhile they hired a notorious big-navy lobbyist, at $25,000 a year, to go to Geneva as their representative. Only as an "observer," mind you! So important to have an "observer," at a conference held in the open and watched by every great newspaper in the world! But when this "observer" sent back elaborate reports to his employers, the ship-building companies, showing in detail how he was "horning in" and doing everything an outsider could do to wreck things, these employers did not correct him, or discharge, or even remind him only to "observe." And

when they paid him, they gave no money to him, but drew his salary checks on secret funds and wrote them in the name of another man. Such innocence is "2 mutch," as Artemus Ward used to say. We weep in sympathy. And who did this "observer" do business with at Geneva? Why, with the admirals, and captains and other naval experts representing the United States government. The very men, in other words, who were under orders to work out a formula of naval reduction, were the men who devoted themselves to proving that it could not and should not be done. This Shearer case is a scandal of the very first magnitude. It demonstrates in facts and figures what pracifists have always known, that there are only three groups of persons in this country who want a big navy—first, the business men who build the ships, secondly, the professional naval men who sail the ships, and thirdly, the patriotic societies, newspapers, politicians and other "easy-marks" who are duped and used by these ship-builders and admirals. Now that these knaves and fools have been unmasked, we hope their power is ended. We think Mr. Hoover can be trusted to put them out of business for good and all.

In view of what one man, Mr. Shearer, has done to wreck the peace of the world, it may be well to consider what another man, Mr. S. O. Levinson, of Outlawry fame, has done to foster and further the peace of the world. His responsibility for the Briand-Kellogg Treaty is slowly but surely coming to be recognized. To this he has just now added a second achievement, of importance second only to that of the Peace Pact itself. In September, Mr. Levinson went to Geneva to attend the meeting of the League of Nations in the interest, first, of the rewriting of the Covenant in accordance with the Outlawry provisions of the Briand-Kellogg Treaty, and, secondly, of the entrance of the United States into the World Court. In both undertakings, Mr. Levinson was signally successful. The Covenant is now in process of rewriting, and in due course will be made a thorough-going Outlawry document. The matter of the Court was more difficult. The United States, it will be remembered, has agreed to enter the World Court, but only on the basis of reservations, the most important of which the nations signatory to the Court have been unwilling to accept. The so-called Root formula was then prepared, with the idea of meeting the objections of the European powers to the Senate reservations, but this in turn was meeting with little favor here. At bottom two points were in dispute—the matter of advisory opinions, and the matter of League "sanctions" in support of World Court decisions. Acting with the knowledge and permission of the State Department, and in consultation with Mr. Root, Mr. Levinson went to Geneva with two proposals of his own. The first was that the statutes of the Court be revised to include a specific provision that no advisory opinion could be asked for without the consent of the parties to the dispute. The second was that the power of the League to enforce the judgments of the Court be definitely disavowed and repudiated. Both proposals were accepted and duly acted upon. Thanks to Mr. Levinson, the United States can, and will now enter the World Court. A second and great step forward in the cause of peace has thus been taken.

It is amazing to consider the sudden and decisive way in which force is being repudiated by the world as a method of securing peace. Back in the days of the Great War, all the best intellects were talking about a "league to enforce peace." The pacifists pointed out that to enforce peace is to make war, but they had their trouble as the sole reward of their pains. When, after the War, the League of Nations came along, it was taken for granted that the League in the last resort must have the power to use force against a violator of the Covenant, and so a loop-hole wide enough for all the fleets and armies of the world to pass through, was deliberately left open. The pacifists pointed out that a League war was just another "war to end war," but nobody listened to their protests. Then the World Court was organized, and immediately it was assumed that the decisions of the Court, if they were going to amount to anything, must be "enforced." And so the title of the Court to be a peace court was definitely clouded by the right, or even duty, of the League to go to war to sustain the Court. The pacifists pointed out that this simply added one more occasion for war to the already large number of occasions now existing—but nobody paid any attention. But the Briand-Kellogg Treaty suddenly changed everything! What so-called practical men regard as the weakness of this pact—namely, the absence of any sanction of force behind its pledges—is of course its unique and triumphant strength. For the first time in the history of the world, we have an international agreement which is founded simply and solely upon moral sanctions, and thus for the first time a genuine instrument of peace. Results are already momentous. The League of Nations, as we have pointed out, is engaged in rewriting its Covenant so that it may be brought into agreement with the Outlawry Treaty by the elimination of all reliance upon force. The World Court has been relieved of "sanctions," and is thus left, like the U. S. Supreme Court, to rely alone upon the decrees of justice. Force —i. e., war—is everywhere being abandoned. The pacifists were right!

Nothing ever interests us more than to get hold of a magazine or book which comes from another world than the one we are living in, and study what the

people of this world are thinking. Every now and then there drops down upon us, as though from the skies, such a piece of printed matter, and we read it every word. Here, for example, as the *Pentecostal World,* published in Long Island City, a well-printed and well-written paper. At the mast-head flies the motto, "Jesus is coming soon." On the first page is a leading article on the Palestine riots interpreted as "fulfilment of prophecy." Armageddon is on the way, and here is one of the evidences. On this same page is a brief article referring to a statement by Oliver Baldwin, son of the ex-Premier of England, that things are going from bad to worse in Great Britian, and that "something is going to crash." Another sign of Armageddon! On the second page is a quotation from Dr. Oscar Riddle about the super-men whom science will breed in the future, and a reminder that this is a fulfilment of Revelation 13:8. Here is a department, "With Our Missionaries," containing among other things a report that "Persia is now rapidly accepting Christ." On the third page it is interesting to note a large advertisement of a newly patented "beautiful Bible-Bag," designed for ministers, evangelists, missionaries, etc. On the last page is an impressive story that the whale did really swallow Jonah. Rev. John A. Wilson, of Queens College, Oxford, is investigating the question, and "he has been deluged with letters giving him evidence for his theory that it was physically, biologically and otherwise possible for Jonah to have lived three days inside the whale." And so it goes! There is a paper which is faithfully read, we suppose, by thousands of persons, and which faithfully represents the minds of thousands of others. Yet we seldom see them and know nothing about them. How curiously the world is divided up! Groups of men, like planetary bodies, swing steadily upon their way, and their orbits never cross. Yet are they held by the same divine gravitation, and move harmoniously in one spiritual firmament. It's a curious world!

How many books on political economy are read and remembered fifty years? How many books on any subject survive the half-century mark? These queries are suggested by the fact that this year (1929) marks the fiftieth aniversary of the publication of Henry George's "Progress and Poverty," a book which must be included in any list of the ten greatest books published in the nineteenth century. When Appleton saw the manuscript of this work, he was impressed by it, but said that there would be no sale for it, and that therefore he could not put it out unless the author paid for the plates. So out of his poverty, the young printer in San Francisco produced the plates of his book, that there might be progress in the world. And his faith was justified. Immediately the book became a sensation. It was translated into and read in every language. It is estimated that well over 2,000,000 copies have been sold in the half-century of its life—a record surpassed in this country only by "Uncle Tom's Cabin." In explaining the greatness and influence of "Progress and Poverty," we would emphasize, first, the basic fact that like the economic and political writings of John Stuart Mill, it is a work of literature. Its pages were written by a master hand which never faltered in power and beauty from the first page to the last. Secondly, we would emphasize that this book, unlike any other book on economics of which we can think, was dictated and infused by a genuine ethical and spiritual passion. Henry George was not only one of the clearest thinkers who ever lived; he was also one of the noblest prophets. What could be more moving than the heroic march of George's argument in "Progress and Poverty" from the discussion of rent and interest and profits to the far vision of God and immortality? What this immortal book did for us is quite beyond the bounds of adequate expression. Its reading marked the turning point of our thought—the beginning of our sense of justice for mankind.

Sociological Obstacles to Religious Experience

The religious consciousness like every other form of human consciousness is conditioned by environment. It is impossible to separate the individual from society except for the sake of theoretical analysis. Professor Cooley in his notable book, "Social Organization," says that both the individual and society as separate entities are abstractions which do not exist. The real thing is human life which consists of the individual organism surrounded by environment.

This being true, it naturally follows that the sociological changes which have been going on during the last century have profoundly affected the character of the religious consciousness and the frequency with which religion is experienced. It is our purpose here to study the effect of some of these changes upon the religious life of the individual and its place in society.

A change which has affected the religious consciousness far more than is commonly recognized, is the change from the immediate primary dependence of primitive man upon nature, to the mediate or secondary relation of modern man. The comparatively simple and elemental life lived by the vast majority of people previous to the twentieth century, brought men face to face with the ultimate forces in the universe. He sensed the Herculean powers at work around him. He lived close to the earth or the sea, and knew

through intimate experience the sources of life outside himself. At every turn he felt himself to be the beneficiary of mercies or the unfortunate recipient of the wraths of the gods. At least, he was more universo-centric than man today. He sensed at every stage of his existence, the invisible chains that drew him to the other than self.

The shepherd wandering by the water brooks, received the cup directly from the hand of nature, he clothed himself from the sheep's back, and feasted from tree or bush. The farmer, bent to his hard toil of sowing and reaping, knew that he was working with sun and wind, and rain. The sailor, venturing into open waters, felt the pull of storms. His life, like a foam bubble, danced perilously on the surface of an illimitable sea. The hunter spent solemn hours on mountain tops under stars, knowing intimately the beauty and the terror of being alone with God.

Such men may have believed that these forces of nature were capricious, anthropomorphic, and solicitous of their concerns. Most of them were far from having a clear knowledge of their own place in the scheme of things entire. But they did have a vivid consciousness of being part of the scheme, and they knew in a direct and unmistakable way, that they were dependent upon forces other than themselves. They felt the religious thrill often and it held a large and vital part in their life experiences.

There is something elemental in the lives of those who are constantly associated with great spaces of open plain, or with lofty mountain ranges, or with the sea; something which makes for the religious type of mind.

It is easy to idealize the "noble savage" and to ascribe to him a depth of feeling and a loftiness of religious concept which were not his. It is possible to impute to the toiler in earth and sea a sensitive consciousness of his environment which of course is not universal. It is probable that many men have trod the Alps or sailed the Ganges thinking not of God but of their indigestion. And it is equally true that a theologian seated in a modern three-room apartment amid the roar and rumble of a crowded city, may write an inspiring pean of praise to nature's God.

But taking these exceptions into account, it probably holds true that those who live with feet to the earth, and whose lamp is the skies, feel a closeness to things vast and elemental which provide the stuff of religious consciousness.

The point is well illustrated in Emerson's great poem "Monadnock."[1] With high expectations he approached the people living under the noble dome of that mountain:

> 'Happy,' I said, 'whose home is here,
> Fair fortunes to the mountaineer!
> Boon Nature to his poorest shed
> Has royal pleasure-grounds outspread.'
> Intent, I searched the region round,
> And in low hut the dweller found:
> Woe is me for my hope's downfall!
> Is yonder squalid peasant all
> That this proud nursery could breed
> For God's vicegerency and stead?

At first acquaintance Emerson, like so many a visitor from our highly sophisticated society, was shocked. But he lingered to learn the fundamental worth and health of his man.

> The World-soul knows his own affair,
> Forelooking, when he would prepare
> For the next ages, men of mould
> Well embodied, well ensouled,
> He cools the present's fiery glow,
> Sets the life-pulse strong but slow.
> Bitter winds and fasts austere
> His quarantines and grottoes, where
> He slowly cures decrepit flesh,
> And brings it infantile and fresh.

Such persons differed from the best of modern men in that they were intellectually more ego-centric. Their sense of proportion was undoubtedly distorted by their lack of understanding of astronomical, geological and biological evolution. They had no conception whatsoever of the vast aeons of time during which life forces have been producing the phenomena of nature. But they were emotionally universo-centric. They did not comprehend, but they felt the grandeur of life with its almost illimitable panorama, its infinite leisure, its imperturable majesty. Something of the religious experience must therefore have been a frequent occurrence in their lives, for the culture in which they lived did not produce a delay in their direct emotional responses to the awe-inspiring and fear producing stimuli.

But the situation is almost completely reversed in the case of our own civilization. Intellectually, we are more nearly universo-centric than men of earlier times. The average high-school student has a more accurate conception of his place in the scheme of things than the savage, and he knows that the earth is not the central body of the solar system. He perhaps can tell the number of miles from our planet to the moon, the sun, or Jupiter. He has some conception of the long reach of human history, and he has been taught (if he does not live in Tennessee) that his bodily organism is the product of hundreds of thousands of years of variation and mutation. The college student, and the generally well educated person of mature years has a reasonably firm grasp upon these facts of science. Intellectually, he is emancipated from the provincial ego-centric view of his earlier brother.

But emotionally, he probably does not achieve an equal degree of universo-centricism, for his culture stands in the way of it. The stimuli of modern life are decreasingly of the kind to give man a sense of his dependence upon powers other than himself. His increasingly artificial life, his marvellous inventions, his power to master and enslave nature, give him the emo-

1. Included in the one volume edition of "Poems."

tions of self-sufficiency and pride. While he knows his place in nature is infinitesimal, he feels himself so god-like that he can dismiss the other gods from their thrones and crown himself lord of all.

The city dweller and increasingly the country dweller lives a life which is only mediately dependent upon nature. His food comes to him in such artificial form that he forgets its source. His clothing is taken from a shelf in the department store or is sent from a mail order-house. He forgets that it is a product of the land. His home is made of brick, or of wood which was sawed before it came to him, so he remains unconscious of the clay-pit or the forest from which his materials have been dug and hewed. Increasingly, he deals with manufactured products, often a hundred times removed from nature. Increasingly his life centers about ideas, human events, cultural factors which tend to exalt man's sense of importance and make him live in a world of anthropocentric events, rather than in a world of universo-centric forces.

The result is that he depends more upon an artificial stimulus for his religious experience. In the midst of an industrial civilization, he turns to worship as a compensation rather than as a natural daily mode of expression.

And if it is true that modern man is more dependent upon artificial organization for the power and place of religion in his life, it is certainly within the confines of possibility that the religious life itself will become so artificial and obviously mechanized that he will increasingly lose interest in it. To him it will seem an emotional anachronism, which need not be kept alive in our present civilization. The mood of worship and the attitude of reverence may lose their sense of reality, because they do not seem to be called for in the nature of our artificial life. Our reactions may become so conditioned in childhood that the natural may seem unreal, while the artificial may take on the authentic quality of the genuinely natural.

Another sociological change which will profoundly affect the status of religion, is the rapid increase in the variety and richness of our social life, and the consequent multiplication of interests. It is hard to realize that this complex, whirling, dizzy civilization of ours is something new under the sun, and that the vast majority of people since the early days of man's existence have lived a life of utter simplicity like that of the most backward peasant of the interior of Russia or China.

Let us contrast two pictures in order to develop this point.

For the first, we might go to such a powerful and sombre canvas as has been painted by the Norwegian, O. E. Rölvaag, in his novel, "Giants of the Earth."[2] Here is stark realism which drives home in unforgettable terms the complete barrenness of life in the northwest part of the United States, during the days when our Scandanavian forefathers were treking over the plains and building their first rude shelters in the midst of the wilderness. There were no stores, no schools, no books, no musical instruments, no theaters, no physicians, no churches, no pictures, no trains, no prepared foods, no ready-made clothes, no roads, no cities, no mails. For months, families were shut into sod houses with nothing but howling winds, driving snow, gray clouds and bitter cold. It was bleak and desolate, with a maddening repetition of cheerless short days, and long pitch-black nights.

During the short open season of milder weather, the family was driven from sunrise to sunset by the fear of failing food-supply. They must work from dark to dark in the field, or about the home, securing themselves in those fundamental forms of mere biological survival which so seldom obtrude upon our consciousness.

This may be an extreme instance, but with little alteration, the picture will hold for untold human souls, and for unmeasured spaces of inhabited territory. This life is not without its love and laughter, its tenderness and warm human friendships, but it is simplified to the point of cultural poverty unknown in our brilliant centers of civilization today. Such conditions drive people either to fundmentals or to vacuity. Religion is embraced in a two-fold capacity;—either as a compensation for and escape from reality, or as something to fill life, and to make it significant. There were so few interests competing with religion that it gripped men's minds and held their loyalties. It was a chief source of enrichment.

Let us now turn to another picture painted with splashes of vivid color in gay impressionistic style by Charles Merz in "The Great American Band Wagon."[3] It is a contrast not merely with the local past, but could be applied with little change to the valley of the Yangtze-Kiang, the Ganges, or the Rhone.

> Skyscrapers stand on the river's edge. The west is a settled land of farms. There are no woods left where the old trails ran, and the hills are spanned with iron tracks. Cranes that can lift whole cars of coal fill the bulk of giant barges. Electric hammers bark as they punch hot rivets into steel. Rotary presses built to print one hundred thousand papers an hour pant for something to scream about in the morning. Smoke shoots high from the stacks of a locomotive as it climbs a grade with a load of freight cars on its back. . . .
>
> Six-tube sets and tinted stucco—goose-neck putters and semi-balloons—patriots discussing Lloyd and Chaplin, Ruth and Gehrig, Jones and Hagen, the widow's defense and the state's prosecution. . . .
>
> This is a new America and a different one—an America so headlong that it would rush furiously from one enthusiasm to another, never static, never still, never content, with working time or staying put, hurrying, hurrying, hurrying, to new conquests and new follies, new triumphs, and new thrills.

Such a revolutionary change as has swept the face of our modern industrial civilization cannot but leave a profound influence upon the religious life. This in-

2. "Giants of the Earth," by O. E. Rölvaag, Harper & Bros., 1927.

3. "The Great American Band Wagon," Charles Merz, John Day Co., 1928.

crease in the attractions and interests provided for the newer generations will make in many instances for aliveness, zest, and verve. It will make life seem worth living and it will be lived with a bang!

But for some, (perhaps too many) the attractions will prove to be distractions, and the variety of stimuli will degenerate into a rapid succession of vaudeville acts with ever swifter tempo, but with decreasing enduring satisfactions.

And it seems entirely reasonable to suppose that this plethora of fascinating attractions with their easy lure may crowd out religious interests, and so accustom modern minds to superficial excitement, that the more elemental concerns of life may receive short shrift. It is obvious that such is happening among multitudes of people who are not so much consciously forsaking the religious life as they are utterly neglecting it because their days are overcrowded with other interests.

In this connection there is a startling passage in Sombart's "The Quintessence of Capitalism,"[4] which indicates that these changes may bring about a reversion to infantile valuations. To quote:

> The child possesses four elementary "values," four ideals dominate its existence. They are:
> (a) Physical bigness, as seen in grown-ups and imagined in giants;
> (b) Quick movement—in running, bowling a hoop, riding on a round about;
> (c) Novelty—it changes its toys very quickly; it begins something and never completes it because another occupation attracts it; and
> (d) Sense of power—that is why it pulls out the legs of a fly, makes Towser stand on his hind legs and beg nicely, and flies its kite as high as it can.
> *"Curious as it may sound, these ideals, and these only, will be found in all modern 'values.'"*[5]

There is danger in the last sentence which limits all modern values to the above four categories, but the statement as a whole seems to indicate a truth if not the whole truth. Massivity, speed, novelty and power would not seem to furnish the stuff of the finest type of religious experience.

It would be another form of too facile optimism to believe that because religion, philosophy and art are given theoretical reverence and lip service that they will prove superior in attractiveness to other forms of satisfaction which are theoretically recognized to be of lesser value, but which perhaps are backed by commercialized advertising, and which appeal to these modern forms of infantilism. One does not always choose to visit the Art Museum when a foot-ball game is being played. One does not always read Kant when the best seller is being discussed. One does not always spend an hour in quiet meditation when a wild west reel is being shown at the "Rosebud Moving Picture Palace."

The satisfactions which one may find in the present machine and power age may not be the highest. They may not be approved by Aristotle, Jesus or Buddha, but they are satisfactions, and being such, they leave Brown and Smith and Jones in a reasonably contented frame of mind. The flame of unfulfilled desire does not create a mental heaven and hell, nor torture with the ecstacy of intolerably great dreams.

Count Keyserling has the impiety to remark:

> All the powers and intensity at a man's disposal can be expanded in machinery to such an extent that precisely the man who seems inexpressibly one-sided and pitiable to me feels himself to be an accomplished human being subjectively, and looks down upon the bloodless soul![6]

It is not materialism alone in the ordinary meaning of that term that causes a diminution of interest in religious life: but the multiplication of various gratifications, altruistic, intellectual, aesthetic—which give richness and contentment in unprecedented measure to the modern man.

It is easily possible that our social life may be so organized in the not distant future, that its garish display and its appeal to immediate pleasures and comforts may become so powerful as to attract multitudes away from the higher values. It is entirely possible that our psychic environment may become such as to provide a diminishing supply of stimuli making for religious experience.

CLARENCE R. SKINNER.

4. "The Quintessence of Capitalism," by Werner Sombart, E. P. Dutton Co., Quoted in "Source Book for Social Psychology," by Kimball Young. Alfred A. Knopf, 1927.

5. Italics mine.

6. Travel Diary, Vol. II, page 332.

Jottings

The town of Colby, Kansas, is a taxless town. It levies no taxes on its citizens. A municipally owned and operated light and water plant pays all expenses. And this year the City Council was able to reduce the water rate by 25 per cent! Why can not this be done elsewhere? It can. Only, in Colby, the town owns the public utilities, whereas elsewhere the public utilities own the town.

Women's dresses are coming down this winter, says Paris. Of course they are! Why pay expensive cable charges for such a piece of news? Fashion decrees that styles have to change, and decency knows that women's dresses can't go up. So inevitably they have to come down. The idea that they might stay where they are for a season or too is inconceivable. Style means change!

On one page of a newspaper! At the top of the column, a long, headline story telling of an infant born as an immediate heir to $4,000,000. At the bottom, a two-inch story of a man out of work who committed

suicide on the birth by his wife of twin babies. And it is said that America is a land of equal opportunity!

One thing stands out in our remembrance of this past summer. Out of the welter of pictures of young men and women, boys and girls, who won golf matches, played tennis, ran power-boats, flew aeroplanes, rode blooded horses, swam in sea or lake, or just plain lolled on beaches or on mountains, we recall the picture of one boy who did something requiring *brains!* This is not utterly a fad-and-fancy age when Wilber Huston can gain the rotagravure section of the daily press.

Lloyd George, in whose premiership Gandhi was thrust into prison, has recently been praising the Mahatma as the greatest man India has ever produced. This sounds like Tiberius Caesar saying that Jesus was the greatest man Palestine ever produced. Sincerity is about as likely in the one case as it would have been in the other.

World's Work tells us that, exclusive of textbooks, the people of this country read less than one book per capita a year. These same 120,000,000 people eat ten pounds of candy per capita a year. We wonder how many cigarettes they smoke. And how many per day go to the "movies." Physical poverty in this prosperous country is rare. But our intellectual poverty is terrifying. It is time we grappled with the distribution of wealth in terms not merely of money but of literature and learning as well.

J. H. H.

America—Chicago to New York

(Editorial Correspondence)

I once lived for ten years in Chicago. Rather, it was nine years in Oak Park—a part of the big city, but not of it. I spent a year in Bethlehem Church-Settlement, less than a mile from Hull House. This was all twenty years ago. Also, I attended the World's Fair. It was a genuine article. And the Parliament of Religions at the same time. Dr. John Barrows and Jenkin Lloyd Jones were among the main spokes. It was a wonderful assembly. There was a world-idea at the heart of it. I have known of none since surpassing it.

Coming from the West, I stopped a day in Chicago. A man "in the smoker"—where one is supposed to go to get the latest gossip—insisted several times that prohibition was a failure, and if I didn't believe it to go to any hotel in Chicago, and walk around a few floors and I would find a hundred wild parties. But I have seen prohibition fail so many times that even Mr. Churchill, from England, with his big cigar, doesn't interest me when he talks of prohibition. I knew that the "hundred wild parties" stories were the same I'd heard since the Woman's Crusade. Why waste time and sleep on ghosts?

I prefer to look for decent company when in a big city. So, first I looked up two young men, the Shorney brothers, who have charge of the Hope Publishing Company, established in Oak Park twenty-five years ago by their father, Henry Date, and Mr. Kingsbury, fine, honest business men and above reproach. A few of we Oak Park pastors worked up a little book for Easter. It was so popular that we could not take time to publish it. The Hope Publishing Company took it over, with one or two others that grew out of this little 64-page book, "His Last Week." Just as a bit of gossip, will say that that little book is still in demand, over 2,000,000 copies having been printed and sold since the first issue. The father of the Shorney brothers and Mr. Date have passed on. The sons are keeping up the tradition.

I called at the *Christian Century,* 440 S. Dearborn Street, almost in the Loop. I doubt if you will find anywhere a more wideawake, intelligent, spiritual group in a newspaper office. This paper is the champion of forward movements that are of real benefit to humanity. Dr. Morrison was away on a well earned vacation. Dr. Garrison was at his desk and looked able to handle the Zeppelin with Dr. Eckener away. I found a lot of poetry ability and enthusiasm in Dr. Clark. Get his "Quotable Poems" and look out for his new book of poems, being a collection of social vision verse. I also met Mr. Colby, one of the live members of the publishing firm. They are doing many excellent things at the *Christian Century* offices. For example, they are publishing "The 20th Century Quarterly" that reaches thousands of teachers. They are planning to get out a sermon magazine. Besides all this they are, next to UNITY, leading the movement that guides the churches aright on the matter of peace.

Next came a call at the offices of UNITY in Abraham Lincoln Centre, 700 Oakwood Boulevard. The Editor-in-chief in Maine and Curtis W. Reese, Associate Editor and Dean of Lincoln Centre, in California. When I think of Chicago I think again of the people who have harbored there, Jenkin Lloyd Jones of Lincoln Centre, Graham Taylor of the "Commons," Jane Addams of Hull House, the leading woman of the world, and S. O. Levinson, who conceived the idea and brought to fruition the Outlawry of War.

I passed through Indiana, whose sons have produced some of the best poetry in the land, and Ohio, the state of my birth, education and marriage. There I developed my early dislike for war when my eldest brother, sixteen years old, was brought home in 1862 and laid in the "Mound," east of the village, and when my mother, another victim of the war, said good-bye to her five-year-old boy.

I had just time to gaze at the buildings of Wooster College, where a village boy saw for the first time a real college president. Just time to take part in a Strong-Whitney Reunion, at Strongsville, where my grandfather, John Stoughton Strong, came in 1816. Just time to shake hands with my boyhood chum, Lan Daily, in Seville and to hear his reassuring word about the success of the prohibition movement in Seville. Then the all night ride through the hills of Ohio and Pennsylvania to breakfast in New York.

New York is a real city. Perhaps Chicago possesses more people with world vision, nevertheless there is a swell and movement in New York that suggests the ocean rather than a lake. I like the big idea of a nickel fare, I like the subways, the elevators, the tunnels and tubes. New York has an excellent climate. The high buildings and long canyons have combined to make an almost perfect system of ventilation for the whole city. I do not forget the part played by the two rivers that constitute the boundaries of Manhattan for miles and miles on either side, thus furnishing washed air, and plenty of it. I like the pauses in the traffic in New York. They are tremendous in their significance. When one is thinking of congestion those long pauses are like the intaking breathing of lungs, deep and regular.

You ask, what about prohibition in New York? It is going to succeed. Drinking is ceasing to be regarded as so smart as formerly. Hotel men all over the country are discouraging the bringing in of liquor by their guests. The hazards of daily life, in air, on land and water, and under the waters, are multiplying so rapidly yearly that liquor will simply have to go. Sane men are seeing this, and prohibition will be as popular as the Briand-Kellogg Treaty before long, and for practically the same reasons.

I like to think of New York as one great Cathedral—10 miles long—with aisles and side-aisles, and with traffic pauses for devotion. Why not? Just as New York is one great out-door, well ventilated gymnasium with compelling daily exercises; so, I imagine these arresting pause periods to be calls to Stop, Meditate and Pray. Why confine our devotions to stuffy chapels, when we find ourselves in the midst of a great Cathedral? I am serious. I have seen New York at dawn, at noontime and when the full moon is illuminating the towers and spires. I have gazed from the foot of Broadway, from the steps of the City Library, from Riverside Drive, along which flows the Hudson, more divine in aspect than the Jordan. We have been praying for a City of God let down out of heaven. Here it is, with towers and ringing bells and all, and along with it an invitation to pray. And there are even children playing in the aisles of the cathedral!

SYDNEY STRONG.

England and France Today

England and France are still living in the post-war era, and thus still struggling heroically with post-war problems. The way of the victor in modern war is hard.

Britain's Economic Recovery Since the War. Her per capita income has never been higher and her foreign investments are still the largest in the world. Absolutely she has recovered her pre-war economic status, but relatively she has fallen far behind America. Temporarily and perhaps permanently she has lost her place of industrial and financial leadership. She has still over a million and a third unemployed, although making strenuous efforts to reduce unemployment, and is suffering from depression in practically all of her ten principal industries. The large estates are being broken up and sold to farmers and small holders. Taxes are so high that, allowing for the charge for death duties, some rich men have to pay fifteen shillings on the pound or three-fourths of their income. In addition Britain has to pay the United States about half a million dollars a day for the next sixty years on her enormous debt, yet is unable to collect adequately from her own debtors.

Britain's Will to Peace seemed more highly developed than any other country in the world. The French told us that it almost amounted to a "religion" with the English. Her statesmen seemed burdened with it as in no other country. They reverted to it in almost every address. They feel that cooperation for peace and reduction of armament between our two countries is the key problem of the world today. Although once maintaining their navy on a basis of two to one, and then three to one against any other power, and, though traditionally stronger on the seas from the days of the Spanish Armada and Nelson, and from their naval rivalry and dominance over Spain, Holland, France and finally Germany, they feel that our two great nations can now undertake the moral adventure of naval parity and the peaceful settlement of all disputes as a new thing in world history. In spite of the very different needs of the two countries, as in the case of Britain's policing her trade routes to her colonies, etc., and in spite of the impossibility of any possible yardstick for exact mathematical parity, they feel that some rough approximation must be sought and that only on a basis of parity in naval strength and in proportional reduction can a solution be found. We found Labor, Liberals and Conservatives alike in desiring such a settlement and agreeing with Mr. Dawes that we must not again be defeated by the experts.

The Strength of the Labor Government was greater than I had expected, with a prospect of two or three years in office. They have an unusually strong cabinet, a sane conservative policy that will not go faster than public opinion will approve, and they are supported by the Conservative and Liberal press and the good sportsmanship of the tolerant British public which feels they should be given a fair chance. One sees beneath all parties the fundamental unity of the British people. All three parties agree on the necessity for socialism and for settling their unsolved problems on a basis of social justice. They disagree only as to the pace and the ultimate extent of this process. In Arthur Henderson, the earnest Christian Foreign Secretary, we found a sane, clear-headed, foreign policy coupled with high idealism. My chief apprehension over Labor's foreign policy is in regard to their attitude to India in the coming crisis at the end of this year, when the decade of diarchy or divided rule ends, and the Simon Commission makes its report on Britain's future relation to India. One sees throughout England the steady advance of socialization, as they are seeking to solve their problems by the slow, educational and constitutional means of evolution, rather than by Russia's sudden destructive methods of revolution.

France Has Economically Recovered, yet she is

left burdened with a terrific debt. Her agriculture is below the pre-war standard but her industrial production is far above it. Her exports have increased 31 per cent since 1913 and her imports have decreased by 43 per cent. Her debt has increased to about nineteen billion dollars, her annual interest charge is over a billion dollars, her taxes are 75 per cent higher than in 1914. By her vote of ratification this week, France on her debt of $4,025,000,000, has to pay America $6,847,765,000 in the next 58 years. The franc has been stabilized at 4 cents, or one-fifth of its former value, and all holders of government bonds and securities now find four-fifths of their savings permanently lost. Most of the bonds in which the French invested in foreign securities from 1900 to 1914 have been repudiated, especially in Russia, and they have lost two-thirds of their foreign investments, falling from the position of a creditor nation to a debtor nation. However, there is no unemployment, the liquidation of the war has been achieved and France has economically recovered the level of 1913, depending however upon maintaining her future export surplus.

France Has Ratified Her Debt to the United States. We questioned every speaker and almost every authority we met on the attitude of the French people to the war debt. If we omit a small minority of economists, statesmen and intellectuals who believe that the settlement is just if not generous, the majority of the French people and members of the House where we heard them discuss the debt seemed to feel as follows:

"We do not question the *legal* obligation of France to pay; the commercial debt at least should certainly be paid, but we do question our *moral* obligation, and we regard the settlement as a heavy burden upon France; too heavy to be borne if Germany fails in her payments, as she probably will through no fault of her own. Let us look again at the facts. You prefer to say in America that you have practically cancelled the war debt and are only collecting the post-war debt. As a matter of fact, three-fourths of our borrowings after the war had to go into the abyss of our war losses and needs. France had to spend four billion dollars to rebuild her devastated areas.

"When we entered the war France was a creditor nation with nearly eight billion dollars in foreign investments, while America was a debtor nation to the extent of some three billions. We came out of the war with France impoverished and America enormously enriched; while France was losing eight billion dollars, the United States was making twenty-eight billion! You have emerged from the war with a war-torn world owing you twenty-five billions in foreign debts and investments. When we were hurled headlong into the war we thought we were fighting in a common cause, each furnishing all it could as quickly as it could—France her men, Britain her ships, America her money. And now you send us in this enormous bill for the munitions, food supplies and war stores. On the war stocks alone purchased from the United States we lost $200,000,000. War prices were high and interest rates then even higher. We could hardly ask the French people to pay at these rates for two generations to come. By the present settlement France repays the entire debt of four billion dollars together with nearly three billions in interest, at the now lower interest rate.

"Already possessing as you do in America one-third of all the world's wealth ($400,000,000,000) with nearly half its major production in key industries, the relatively impoverished nations of Europe must pay you a million dollars a day on your debts and a billion dollars a year on your foreign investments. Britain has to pay you half a million dollars a day. Germany will have to pay, according to the Young Plan, $488,000,000 a year, or a million and a third dollars a day. Of Germany's total payment America will get 65 per cent and all the Allies combined 35 per cent. If we could be sure of Germany's paying these vast sums, France could certainly pay her debts. But Germany will probably never be able to continue paying these sums for two reasons. First, there is not the moral will to pay out of sweated labor for two generations to come on low wages, for no German believes in Germany's 'sole guilt' for the war and its financial obligations. Second, because the payment can ultimately only be made in goods and an export trade balance (since all the gold in the world is only a fraction of the total sum, and first America and second France already have the bulk of the world's gold reserve). And payment in goods and exports America herself is preventing by her prohibitive, mounting tariff barriers. It is true that these will enrich a few wealthy manufacturers in the United States, but is it realized in America how these tariffs if imposed place barriers against Germany's payment, against Europe's economic recovery, and finally against world peace?

"With high idealism America has advocated peace, especially in the Kellogg pact, which is every day becoming more powerful influence in international relations. But she already is one of three nations with the highest tariffs in the world and is now proposing further to raise them. If she does so she will make ultimately impossible the payment of her own debts, and much more difficult of attainment her ideal of world peace. She will have to choose finally between her debts and her trade, between her dollars and her friends. She cannot both have her cake and eat it. She cannot have everything—the full payment of the present arrangements in debts and reparations, mounting tariffs and world friendship. We are not unmindful of all that America has done. She rightly asks, What does France owe America? But has she also fully weighed, What does America owe France and the Allies? In the war Europe lost her manhood; this can never be replaced. America lent her money! This must now all be repaid with interest, though this latter has been greatly reduced (by over half the amount that France had to pay). We ratify—because we must. There is nothing else for France to do. Her war dead, her sacrifices, her devastated areas, apparently count for nothing in the scale. 'Capacity to pay' is apparently all that counts. Germany may or may not be able to pay. But France must. It is a debt of honor. And France will pay even though she thinks it morally unjust."

The above is a composite of many speeches and private conversations. It is not my view but it is the way that France and most of Europe feel. France is now bound until 1987, but that is a very long time ahead. Just as there was the first impossible demand on Germany, then a reduction, then the Dawes Plan and then the Young Plan, there may yet be a "younger" plan, at least so Europe thinks.

SHERWOOD EDDY.

Paris, France.

The Story of My Experiments with Truth

(Copyrighted, 1929)

PART V—CHAPTER XXXVII

The Amritsar Congress

The Punjab Government could not long keep in confinement hundreds of Punjabis who, under the martial law regime, had been clapped into jail on the strength of the most meagre evidence by tribunals that were courts only in name. There was such an outcry all round against this flagrant piece of injustice that their further incarceration became impossible. Most of the prisoners were released before the Congress opened. Lala Harkishanlal and the other leaders were all released while the session of the Congress was still in progress. The Ali Brothers too arrived there straight from their jail. The people's joy knew no bounds. Pandit Motilal Nehru, who at the sacrifice of his splendid practice had made Punjab his headquarters and had done great service, was the President of the Congress; the late Swami Shraddhanandji was the Chairman of the Reception Committee.

Up to this time my share in the annual proceedings of the Congress was confined only to the constructive advocacy of Hindi by making my speech in the national language and to presenting in that speech the case of the Indians overseas. Nor did I expect to be called upon to do anything more this year. But as had happened on many a previous occasion, responsible work came to me all of a sudden.

The King's announcement on the new reforms had just been issued. It was not wholly satisfactory even to me, and was unsatisfactory to every one else. But I felt at that time that the reforms though defective could still be accepted. I felt in the King's announcement the hand of Lord Sinha and its language lent a ray of hope. But experienced stalwarts like the late Lokamanya and Deshabandhu Chittaranjan Das shook their heads. Pandit Malaviyaji was neutral.

Pandit Malaviyaji had harbored me in his own room. I had a glimpse of the simplicity of his life on the occasion of the foundation ceremony of the Hindu University, but on this occasion, being in the same room with him I was able to observe his daily routine in the closest detail, and what I saw filled me with joyful surprise. His room presented the appearance of a free inn for all the poor. You could hardly cross from one end to the other. It was so crowded. It was accessible at all odd hours to chance visitors who had the license to take as much of his time as they liked. In a corner of this crib lay my cot in all its dignity.

But I may not occupy this chapter with a description of Malaviyaji's mode of living and must return to my subject.

I was thus enabled to hold daily discussions with Malaviyaji who used lovingly to explain to me like an elder brother the various view-points of the different parties. I saw that my participation in deliberations on the resolution on the reforms was inevitable. Having had my share of responsibility in the drawing up of the Congress report on the Punjab wrongs I felt that the much that still remained to be done in that behalf must claim my attention. There had to be dealings with Government in that matter. Then similarly there was the Khilafat question. I further believed at that time that Mr. Montagu would not betray or allow India's cause to be betrayed. The release of the Ali Brothers and other prisoners too seemed to me to be an auspicious sign. In these circumstances I felt that a resolution not rejecting but accepting the reforms was the correct thing. Deshabandhu Chittaranjan Das on the other hand held firmly to the view that the reforms ought to be rejected as wholly inadequate and unsatisfactory. The late Lokamanya was more or less neutral, but had decided to throw in his weight on the side of any resolution that the Deshabandhu might approve.

The idea of having to differ from such seasoned, well-tried and universally revered leaders was unbearable to me. But on the other hand the voice of conscience was clear. I tried to run away from the Congress, and suggested to Pandit Malaviyaji and Motilalji that it would be in the general interest if I absented myself from the Congress for the rest of the session. It would save me from having to make an exhibition of my difference with such esteemed leaders.

But my suggestion found no favour with these two seniors. The news of my proposal was somehow whispered to Lala Harkishanlal. "This will never do. It will very much hurt the feelings of the Punjabis," he said. I discussed the matter with Lokamanya, Deshabandhu and Mr. Jinnah, but no way out could be found. Finally I laid bare my distress to Malaviyaji. "I see no prospect of a compromise," I told him, "and if I am to move my resolution a division will have to be called and votes taken. But I do not find here any arrangements for it. The practice in the open session of the Congress so far has been to take votes by a show of hands with the result that all distinction between visitors and delegates is lost, while as for taking a count of votes in such vast assemblies, we have no means at all. So it comes to this that even if I want to call a division there will be no facility for it, nor meaning in it." But Lala Harkishanlal came to the rescue and undertook to make the necessary arrangements. "We will not," he said, "permit visitors in the Congress pandal on the day on which voting is to take place. And as for taking the count, well, I shall see to that. But you must not absent yourself from the Congress."

I capitulated; I framed my resolution and in heart trembling undertook to move it. Pandit Malaviyaji and Mr. Jinnah were to support it. I could notice that although our difference of opinion was free from any trace of bitterness and although our speeches too contained nothing but cold reasoning, the people could not stand the very fact of a difference; it pained them. They wanted unanimity.

Even while speeches were being delivered, efforts to settle the difference were being made on the platform and notes were being freely exchanged among the leaders for that purpose. Malaviyaji was leaving no stone unturned to bridge the gulf. Just then Jayaramdas handed over his amendment to me and pleaded in his own sweet manner to save the delegates from the dilemma of a division. His amendment appealed to me. Malaviyaji's eye was already scanning every quarter for a ray of hope. I told him, that Jayaramdas's amendment seemed to me to be likely to

be acceptable to both the parties. The Lokamanya to whom it was next shown said, "If C. R. Das approves I will have no objection." Deshabandhu at last thawed and cast a look towards Sr. Bepin Chandra Pal for endorsement. Malaviyaji was filled with hope. He snatched away the slip of paper containing the amendment, and before Deshabandhu had even pronounced a definite "Yes," shouted out, "Brother Delegates, you will be glad to learn that a compromise has been reached." What followed beggars description. The pandal was rent with the clapping of hands and the erstwhile gloomy faces of the audience lit up with joy.

It is hardly necessary to deal with the text of the amendment. My object here is only to describe as to how this resolution was undertaken as part of my experiments with which these chapters deal.

The compromise further increased my responsibility.

M. K. GANDHI.

(*Translated from Navajivan by P.*)

The Study Table

(Reviews by John Haynes Holmes)

Sermons by Laymen and Ministers

These two books*, published within a few weeks of one another, present an interesting comparison. The first book contains a series of sermons by such distinguished men as Bertrand Russell, G. K. Chesterton, Lord Hugh Cecil, Sir Philip Gibbs, Prof. J. Arthur Thomson, Sir A. Conan Doyle, John Drinkwater, Ludwig Lewisohn, and others. The second is a collection of sermons by such famous clergymen as Harry Emerson Fosdick, Bishop F. J. McConnell, Dr. George A. Gordon, Dr. Henry Sloan Coffin, Dean W. R. Inge, Dr. Lynn Harold Hough, Rufus M. Jones, Sherwood Eddy, the late Bishop Charles H. Brent, and others.

The professional preachers have been selected, as the title of their symposium indicates, as the typical as well as ablest voices of their age. We have seen no more impressive list of ministers in any one of the numerous collections of sermons which have been published in recent years. The editor has done well! Nonetheless, and with much reluctance as a clergyman myself, I feel compelled to testify that the laymen represented in the book entitled "If I Could Preach Just Once" have beaten the ministers at their own game. These lay sermons are inferior homiletically to the sermons of the clergymen, which are masterpieces of their kind, but the amateurs are much more interesting than the professionals and the messages they offer much more stimulating and inspiring. Indeed, I think I have never read a more exciting book of sermons than this collection gathered from distinguished authors, scientists and statesmen by some anonymous and influential editor.

Of course, there is little surprise, to the informed reader at least, in what these lay preachers have to say. Expectation, in other words, is fulfilled in nearly every case. It might be anticipated that Ludwig Lewisohn, for example, would lift a cry on behalf of Israel, and this is exactly what he does. One cannot imagine Conan Doyle presenting any other message than that of immortality and communication with the dead, and here is his latest statement on this question. Mr. Chesterton could hardly write an essay, much less preach a sermon, without coming around sooner or later to the Catholic church, and this he does. Bertrand Russell must, of course, attack ecclesiasticism and the evil influence of organized religion upon the human mind, and here in this book is one of the most searching utterances upon this fact that this distinguished Englishman has ever penned. But this fulfillment of anticipation seems only to add to the excitement of this book. These non-professional preachers, in other words, are presenting not a message given to them from out the past by the force of tradition, but are speaking messages that spring from out the deepest and most intimate experiences of their own lives. They are moved by a veritable passion of interest and conviction, and therefore preach with power.

Some of the ministers, also, in the "Voices of the Age," preach with power—but it is a reflected power. What our professional preaching lacks these days, even on the part of its ablest practitioners, is directness of utterance and originality of testimony. The Christian preacher is doomed to preach Christianity, and not his own religion. What he has to say he is taking second-hand from the word of Scripture, or the memory of Jesus, or the tradition of his church, and not first-hand from his own heart. This is why most professional work in the pulpit is hopelessly ineffective and incorrigibly uninteresting. There could be no abler sermons gathered from living preachers today than these sermons in "Voices of the Age." But with all due respect to my honored colleagues, I found the reading of this book stupid as compared with the reading of "If I Could Preach Just Once."

Comparison of these two volumes reminds me once again of the fact so embarrassing to the professional clergyman, that Jesus of Nazareth, the greatest preacher of all time, was himself a layman!

*(1) "If I Could Preach Just Once," by Bertrand Russell, G. K. Chesterton, and others. Published by Harper & Brothers. $2.50.
(2) "Voices of the Age," edited by J. Presley Pound. Published by Harper & Brothers. $2.50.

The Truth About St. John's Gospel

What a shout we gave when we discovered this book! * Here is what we had been waiting for, lo, these many years—a book which would state without reservation the truth about the Gospel according to St. John.

It has been known for a long time, of course, that the fourth Gospel was not the work of the disciple to whom it is accredited. There are still critics who try to make out a case for the Johannine authorship, but it is sorry business. Honest critics who face facts for what they are, and not for what pious Christians may want them to be, know perfectly well that the "beloved disciple" no more wrote this Gospel than Bacon wrote Shakespeare.

What has been lost, however, in this severance of the fourth Gospel from the name it bears, these very critics have tried to make good by dilating upon the extraordinary literary and religious quali-

*"Discovering Jesus," by William G. Ballantine. Published by Thomas Y. Crowell Co.

ties of the book. This is the greatest of the Gospels, they have said. It penetrates nearer to the heart of Jesus than any one of the Synoptics, and in its mystic insight reveals the secret of the man. We may read the Synoptics for the historical facts, but for the spirit in and through the facts we must read "St. John"!

Such laudation of the fourth Gospel, as a spiritual document, has been just as absurd, to our mind, as any trust in it as an historical document. "St. John," as a matter of fact, is the first of that unbroken line of biographers who have taken the Nazarene as a dummy figure, and dressed him up in certain gaudy theological ideas and phantasies, for exhibition in the show windows of ecclesiasticism. What "John" began in his time, Papini and Bruce Barton have done in ours. What we have in this favorite Gospel is a purely fictitious character, depicted from first to last not in the light of the facts but in the perspective of the sentimental, decadent neo-Platonic Greek ideas of its unknown author. Not in "John," but in the Synoptics, especially in "Mark", is to be found not only what Jesus did and said, but what he was!

Now all this is stated, and stated admirably, in Mr. Ballantine's little volume. He emphasizes "the harm in the book," and would persuade his readers to avoid this harm. There is nothing fundamental in his study of the problem—his less than one hundred pages only scratch the surface. But like the man who turns the first shovelful of earth in the excavation for a building, or a railroad, or a tunnel, he has started things. The work thus auspiciously begun, the rest will follow.

A Satire on Capital Punishment

This little book* is described on its old-fashioned title-page as

being a short Introduction to the fine art of Execution, and containing much useful information on Neck-Breaking, Throttling, Strangling, Asphyxiation, Decapitation and Electrocution; as well as Data and Wrinkles for Hangmen, an account of the late Mr. Berry's method of Killing and his working list of Drops; to which is added a Hangman's Ready Reckoner and certain other items of interest, all very proper to be read and kept in every family.

This description of the book gives an accurate foretaste of its quality. What we have here is a terrific satire on the whole business of punishing murder by taking the life of the murderer. With all the seriousness of De Quincey in his famous essay on "Murder as a Fine Art," Mr. Duff insists upon treating hanging as a fine art, and the executioner as an officer of the state who should be highly honored and acclaimed. The book begins and continues for some time in an admirable spirit of humor, and we see that the author is making of the barbarous capital-punishment business a tremendous joke. Little by little, however, there creeps into these pages the note of horror, which grows and swells until toward the end it becomes a clashing discord which drowns all other sounds. This book in its climax rends the mind and lacerates the soul with terror, as we see the full abomination of capital punishment for what it really is. Incidentally the book contains a considerable amount of valuable information about the status of capital punishment in various nations, and its effect, or rather non-effect, upon crime.

The usefulness of the volume for the American public is somewhat diminished by the fact that it is written throughout upon the basis of hanging as the typical form of capital punishment. It needs but a little imagination however to apply the argument to such variants as electrocution on the one hand and the lethal chamber on the other. America has a variety of horror in this business which England is denied.

This "handbook" is an exceptionally valuable addition to the growing anti-capital-punishment literature which is so significant a sign of our times. Read it, and pass it along!

*A Handbook on Hanging. By Charles Duff, published by Hale, Cushman & Flint, Boston. $1.50.

An Important Booklet

UNITY has received an important statement* on the narcotic drug evil which it would commend to its readers. This statement, prepared by authorities on the subject, is intended primarily as a guide for teachers and study clubs, but it has an interest for the general public which should not be neglected. The pamphlet gives a clear account of the early anti-narcotics movement, describes the start and development of the drug evil as a kind of "new plague" sweeping the world, and tells the facts about the use of drugs and the misery of addicts. The White Cross movement has four major lines of attack upon this dreadful scourge. First, the education of every child in the United States as to the menace of narcotics; secondly, the enlistment of the American people actively in the movement for reform; thirdly, the organizing of support for the U. S. Government in the drastic suppression of drug smuggling and peddling; and lastly, the help of victims of drug addiction by trained and experienced physicians. "There are hopeful signs," say the authors of this pamphlet, "both at home and abroad." May these signs soon become bright with the promise of the new day when men shall be wholly delivered from this evil.

*"Narcotics, the Mother Menace," by V. K. Froula, Ira C. Brown, Nellie B. Sterrett, and William K. McKibben. Published by The White Cross, Inc., 541 Henry Building, Seattle, Wash.

Correspondence

England and Palestine

Editor of UNITY:

I read UNITY with interest, and sometimes with approval. I know and honor its editor, Dr. Holmes, and I held in warm affection its former editor, Dr. Jones. But it seems never to occur to UNITY that possibly something might be said upon the other side. In the issue of September 9 the leading editorial is on the disturbances in Palestine. Listen to this oracular utterance:

"The English Mandatory authorities in Palestine have a terrible responsibility for the riots which swept that country with blood and death a fortnight ago. The responsibility is twofold. In the first place, the Government failed to settle the controversy between Jews and Moslems over the Wailing Wall, out of which these recent horrors sprang. The Wailing Wall difficulty is in its essential elements perfectly simple. Any intelligent and forceful executive could settle it in half an hour."

It is unfortunate that UNITY is not there to settle it in half an hour. UNITY's solution of the problem is that "The

The Field

"The world is my country, to do good is my Religion."

A NEW PRESIDENT AT THE MEADVILLE SCHOOL

A Service of Induction of the Reverend Sydney Bruce Snow, D.D., to the presidency of the Meadville Theological School, Chicago, will be held in the Chapel of the University of Chicago at five o'clock on the afternoon of October seventeenth. Many theological schools and other institutions of learning will be represented at the service, and the delegates to the General Conference of the American Unitarian Association, which will be in session in Chicago October 15 to 17, will also attend.

In addition to Dr. Snow's inauguration address there will be an address by the Reverend Charles Edward Park, D.D., minister of the First Church in Boston. The Honorable Morton D. Hull, President of the Board of Trustees of the School, will take part in the act of induction. The prayer will be given by the Reverend John Howland Lathrop, D.D., minister of the Church of the Saviour, Brooklyn, New York.

Brief greetings will be extended by President Hutchins of the University of Chicago, the Reverend Louis C. Cornish, D.D., President of the American Unitarian Association, and Dr. C. J. Heering, Professor of the Philosophy of Religion in the University of Leiden, Holland.

The Meadville Theological School was established in Meadville, Pennsylvania, in 1844, and from this quiet country city has sent into the liberal ministry many men who have attained distinction. In 1926 it was moved to Chicago to gain the advantages of association with the University. It is located at the corner of Woodlawn Avenue and Fifty-seventh Street, a block from the campus. A new building, consisting of library, class and conference rooms and quarters for administration is about to be erected. Ground will probably be broken, with appropriate ceremonies, previous to the Induction Service on October seventeenth. This building is the first to be erected of a projected group to include dormitories and refectory. At present the students live in two dwelling houses adjacent to the new building, and in these houses the academic work of the School is also temporarily carried on.

Dr. Snow succeeds as President the Reverend Franklin Chester Southworth, LL.D., President of the School from 1902 to 1929. During Dr. Southworth's administration of more than a quarter of a century, the School has gained greatly in endowment and educational efficiency, and the recent move to Chicago was the result of his inspiration and activity. Dr. Southworth, who became President Emeritus on September 1, 1929, was on leave of absence last year. He spent the time in a journey around the world, being delegate in India of American Liberal Churches at the Centenary of the Brahmo Samaj.

Dr. Snow, who served as Acting President during Dr. Southworth's absence, becomes President and Professor of Preaching and Parish Administration this year. He was educated at Harvard College (class of 1900), and Harvard Divinity School, from which he was graduated in 1906. After short pastorates in Palo Alto, California, and Concord, New Hampshire, he became associate minister of King's Chapel, Boston, in 1912, serving there until 1920. During his incumbency the week-day use of the Chapel, later developed into an important feature of Boston life by Dr. H. E. B. Speight, was begun. In 1920 Dr. Snow was called to the Church of the Messiah, Montreal, and remained there until 1926.

Dr. Snow has had special experience in the international work of the Liberal Churches. He spent four months in Transylvania in 1920 as leader of the first Commission sent by American Unitarians to investigate the condition of their sister church under Roumanian rule. At the common Centenary of the British and Foreign and American Unitarian Associations in 1925 he represented the American Association as exchange preacher in Great Britain. He preached the Anniversary Sermon of the British and Foreign Association in London in 1927.

English find it convenient to have dissension between Jews and Arabs in Palestine exactly as they find it convenient to have dissension between Hindus and Moslems in India." In that sentence lies the animus of the editorial.

I have been in Palestine three times in the last five years. I have seen this trouble coming, and it is yet to come. A settlement of the Wailing Wall squabble would temporarily relieve one point of irritation; but the assumption that England can settle even that question in half an hour or that settling that incidental problem would dispose of the matter is, in my judgment, very far from the truth. In India, there are elements of relief to England in the inextinguishable and mutual hatred of Moslems and Hindus, and England does not need to foment it; but my judgment is that the very last thing England wants in Palestine is trouble between Jews, who are there by her arrangement, and Arabs who compose the vast majority of the population. If England were to send to Palestine an army large enough to maintain peace in this situation without bloodshed, UNITY would cry out that she was governing Palestine by military despotism. If England were to withdraw from Palestine, practically every Jewish colony established since the war would soon be in flames, and UNITY would declare that England, in order to promote her own evil ends, had led the Jews into this death-trap. As it is, England is maintaining a small military police force. She has done wonders. There are no begging lepers on the streets, and the filth and shame that we used to behold are reduced. And on every Moslem holiday there is an armed Tommy in evidence, with orders to bear patiently any insult, but to be observant of everything and to maintain order; and they do it as well as any soldiers could do it. Talk with their local commanders and with those higher up, and see how much easier it is to solve the problems in the editorial rooms of UNITY than it is where one has to face facts.

Do not think for a moment that the trouble is over; it has not yet begun. And do not think that the Wailing Wall matter is more than an incident; remember that Aristotle said, "The occasions of war are slight; the causes of war are profound." UNITY mistakes the occasion for the cause.

Do not ask me who is to blame, or what is the solution. Such opinions as I have are tentative; and they consist chiefly in a conviction that all people are in error who trust in cheap and easy solutions. Certainly the problems do not approach solution through such cocksure prejudice as the editorial embodies.

All these racial and international problems are grave, and the best way to consider them is not an assumption that denunciation and invective are better than calm reason.

Foxboro, Mass. WILLIAM E. BARTON.

[In his specific criticism, that pertaining to the Wailing Wall dispute, I think Dr. Barton is wrong when he suggests that it could not have been quickly settled. This dispute was indeed a mere incident; the trouble in Palestine runs much deeper, and will last, alas, a long time. But the Wailing Wall squabble was a spark to start a conflagration, as it did, and the time to extinguish a spark amid dry timber and high explosives is immediately it appears. I still contend that this quarrel could have been quickly settled, had the English authorities been resolute, and as willing to offend Arabs as to offend Jews. As it was, it was allowed to smoulder for months —and suddenly there were flames which could not be controlled! I was in Palestine last winter and talked with high officials, and was troubled by their indifference to what Jews and Arabs alike regarded with such concern.

But I hasten to add, in all frankness, that, in the main burden of his complaint against our editorial, Dr. Barton is right. That editorial was written hurriedly, excitedly, in the first anguish of distress and horror over the destruction of villages which I had visited, the looting and burning of homes in which I had been graciously entertained, the killing and wounding of friends whom I had known and loved. It was a superficial and unjust comment upon a terribly tangled situation, and I wished, the moment it appeared, that it had not been written. I still believe that England has an awful responsibility in this tragedy in Palestine, but it is a responsibility which runs far deeper than a mere question of policing. It should not have been mentioned at all unless it was to be properly analyzed and described. Later editorials, I trust, are not open to this charge. J. H. H.]

BRITISH LABOR AND INDIA

The advent of the Labor Cabinet in England and its attitude towards India is a subject of much speculation in the Press, both Indian and Anglo-Indian. The Nationalist papers, as a rule, are very guarded in their estimates. Even the *Tribune* (Lahore) is constrained to remark:

The plain fact is that the Labor Government can only justify itself by its actual conduct. If Mr. MacDonald wishes to have a chance, India will readily give it to him, but until his party again accumulates some credit in the bank of Indian opinion, it must not be surprised if any large cheque it draws on its non-existent bank balance is returned with the ill-omened words: "No effects."

Similarly, the *Leader* (Allahabad) points out:

Idealism often evaporates where party interests are involved, and the position of the Labor Government, which does not command an absolute majority, is such that, with the best will in the world, it cannot pursue an independent policy with regard to India. In the circumstances, not much can be expected from it. Indians have to rely upon themselves to achieve the goal.

The *Hindu, Searchlight* of Patna and *A. B. Patrika* (Calcutta) take more or less the view taken by *Liberty* (Calcutta) that "as the Labor Government can hope to function only through the sufferance of the author of the 'steel frame' policy for India, it is unthinkable that the Labor Government would commit *hari kari* by doing justice to the colored millions of India." But the *Indian Social Reformer* (Bombay) is of a different opinion:

"The present Cabinet may be expected to bring to bear on problems a liberal and friendly judgment. What it can achieve, depends a good deal upon what Indian leaders can help it to achieve."

But obviously, there would seem to be a desire in many quarters to give Labor and Mr. Wedgwood Benn a chance, and the recent appeals of Mr. Fenner Brockway and Mr. Brailsford to do the "big thing" have only strengthened this feeling further. With regard to Mr. Brailsford's proposal to call in Geneva as a Court of Appeal, the *Hindu* (Madras) says:

"This is a direct challenge to British Imperialism and to Labor in particular. Mr. Brailsford's proposal is significant, for it is a recognition of the need for Britain demonstrating her *bona fides* regarding the Indian question. Granted disinterestedness on the part of Britain, the Indian problem may be readily and satisfactorily solved by mutual negotiations."

The *Pioneer* is overjoyed at the report coming from London regarding the more liberal attitude now said to be adopted by the Simon Commission. "There must be some meaning in the new interest suddenly developed in the Nehru Report by the members of the Simon Commission," it says, "and our Correspondent's suggestion that the Commission has now made up its mind to recommend acceptance of Dominion Status within a certain period, is quite feasible." At the same time, it appeals to Indian politicians to present a united front to the new Ministry, and hopes that those in control of the Congress organization will change the minatory attitude they have been lately inclined to adopt.

. . . . . .

Mr. Wedgwood Benn, the new Secretary for India, has begun well by having an interview with Shrimati Sarojini Naidu. She has been favorably impressed by his desire for "the restoration of friendly relations between Britain and India." But the restoration cannot be achieved merely by sympathetic words. We do not want to undervalue a declaration of friendly sympathy with Indian aspirations, as a corollary to Labor's assumption of office, which it is said to be contemplating; but the declaration will have to be followed up by immediate and tangible tokens of a determination to translate that sympathy into action. A Committee of Labor members is to be formed, it is stated, we do not know with what measure of truth, to guide the new Secretary of State. If such a Committee includes men like Major Graham Pole, it can be of invaluable help. It can keep the Secretary of State in touch with Indian leaders—we mean those Indians who wield unmistakable influence, not allies of the bureaucracy of the type of Mr. Shafat Ahmed Khan, favored by the late rulers of the India Office—and it can act as his true advisers, in place of the India Council which can only misguide him woefully, especially at the present juncture. The new Secretary of State must get into touch at once with the right men in India and take them into his confidence. We need hardly state who they are. That is the only way to bridge the gulf that has been caused by the monumental folly of Lords Birkenhead and Winterton in appointing the egregious Simon Commission. What *The New Leader* writes is true:

"Despite their present antagonism, the Indian people will still respond to sincere, generous approach."

Will Mr. Benn have the vision and the courage to rise to the occasion, and go down to history as the greatest Secretary of State that India has had?

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JAPAN

At the annual League of Nations Association observance of Goodwill Day, a Japanese child broadcast in his native tongue the greetings of Japanese children, and this was translated into English by another Japanese child. A Welsh child living in Japan was asked to relay in person from the same station the greetings of the children of Wales. The Welsh message too was translated into Japanese by an English child.